

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. X.

HONOLULU, T. H., AUGUST. 1917.

No. 3

EDUCATIONAL NUMBER



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. X.

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Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

AUGUST, : : : : 1917

THE RT. REV. HENRY BOND RESTARICK, - *Editor-in-Chief*
E. W. JORDAN, - - - *Collector and Agent*

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.
Advertising rates made known upon application.

CHURCH CALENDAR.

September 2—13th Sunday after Trinity (Green).
9—14th Sunday after Trinity (Green).
16—15th Sunday after Trinity (Green).
19—Wednesday, Ember Day (Violet) (Fast).
20—(Red for Eve).
21—St. Matthew, Evang. Ember Day (Red) Fast.
23—16th Sunday after Trinity (Green).
29—St. Michael and All Angels (White).
30—17th Sunday after Trinity (Green).

EDUCATION AND CHRISTIAN CULTURE.

"Happy is the man that findeth wisdom, and the man that getteth understanding."—Prov. 3:13.
The danger of our age is in mediocrity. Some there are who look upon school or college as an end in itself, rather than a means toward attaining. There are many who believe that which Ruskin so vigorously opposed, that education should be to prepare a boy or a girl for such and such a position in life. Now to be a graduate from a school of learning is no longer a distinction, just as to be rich is no longer a distinction. The watchword of the hour is "solidarity." "Individuality" is nearly a lost word and a lost art.
This must not be. No two leaves in the forest are alike. No man can be worth while until he is worth much. Self-culture is the business of every life. And yet we refuse to understand the meaning of this word, culture. We

are inclined to think of it as a sort of veneer and affectation. Now, when we use the word in field and garden, we have a very definite and certain meaning. We see as in a flash the gardener with his hoe cutting down the weeds, stirring the earth, enriching it, now giving water, now shade, now tying fast, now pruning, and at last we see the stages by which the wild rose of the moorland has blossomed into the American Beauty. Culture means growth, progress, improvement, enrichment. We all believe in culture for the husbandman.
We all believe in culture for animals. In this way we have come from the animal not much larger or faster than the sheep to the modern thoroughbred with its marvelous record for fleetness. We believe in culture for the arts. The metal is left no longer in the coarse and useless ore; it has gone to school to the pick and drill, and hammer and furnace and cunning hand, till it is shaped into a sword or candlestick, inlaid and adorned by man's device, and it has become exceedingly precious—a thing of art. Culture means liberty, refinement, transfiguration. It is to bring forth hidden and unsuspected qualities from anything. It is giving a soul to a block of wood that has slumbered for centuries, that every fiber may cry out in divine harmony through some "Hallelujah Chorus."
It is this we mean when we speak of the culture of men and women—the liberation of the soul and its deepening. Culture is not the extension of ourselves from without; it is the enlargement of ourselves by growth from within. It is not fine manners—it is a deep and noble mood. It is not a gaudy coat—it is a beautiful spirit. Culture is quality, richness. It is what the Christ had in mind when He said, "The kingdom of God is within you."
It is a great thing to be a scholar. It is to have Truth and Knowledge as life companions. It is to converse in many languages, to live in many ages; to be on terms of friendship with great men, great thoughts and great enthusiasms; to know the true from the false, to know why it is true; to have the knowledge that casteth out fear and to walk in the light in which there is no darkness at all.
But scholarship is not the chief thing.

Culture is more than scholarship. Culture is richness, strength, spirituality. Culture in material things means quality rather than profusion; wealth rather than riches. Culture gives to material things wealth, and material things are only candlesticks from which the cultured soul sends forth its light.
There is a certain fascination in reading those passages of the Old Testament, where the people are pictured coming up once a year to the temple, each bringing of the fruits of his labor. All the land is eloquent with the voices of a great people carrying their daily tasks up into the light of the Holy Temple, and laying the work of their hands before God. The farmer bringing his sheaves; the herdsman his flocks; the gardener his grapes; the worker of metals, his jewels; the housewife her bread and linen. It was faint recognition in that far-off day of the holiness and spirituality of our daily work.
Our work, our task, our surroundings, however sordid, however mean, however much a drudgery should be shot through with the spirit of beauty and truth and personal charm and purity of character. Then shall men forget the setting itself, and remember only the light and the gold and the glory of which it is the setting. It is the culture of a man that gives wealth and worth to the material surroundings.
Great is the wish for culture in the intellectual life. Culture as applied to the physical means worth, and culture as applied to the intellect means strength and service. It is John Fiske who affirms that the height to which any being can go depends first on the length of his childhood, for therein is given opportunity for training and culture. Training counts, culture adds strength to the intellect. Those who have set their faces toward culture have started in the direction of the world's leaders. They are no longer their own. They are henceforth not to live in the barren hills, where only there is merchandise, but their path is along the rivers of life where grows the tree whose fruit is called knowledge, and whose leaves are for the healing of the nations.
But it is the soul concerning which we must think when we speak about the value of culture. And the culture of the soul is what we call religion and its

end is character. How hard it has been to get religion in terms of character. The religions of the world have generally been ceremonies or creeds. The Christ offended the orthodoxy of his day with His teaching that religion was character. Two thousand years after Him those people named after Him believe it only in spots. Many are emphasizing Christianity as a therapeutic for moral infirmities, but really expect full spiritual vigor and perfection only in some other world. How many men, even in the Church, are striving to lead a holy and a beautiful life, as they strive to paint a picture, or write a poem, or build a house?

Most people are not as strenuous in the pursuit of purity of heart and tranquility of soul and spiritual vision as they are strenuous in the pursuit of knowledge and wealth. Many Christians are not deeply in earnest about the culture of the fine art of living. And yet who would not a thousand fold rather be a saint than paint one? Is it not infinitely greater to live poetry than to write a poem? Jesus wrote no books. He had more important work. He lived a life. And His life will outlast all books. There is no other art so great as the art of life. It is both a career and an immortality. To stand before the Christ is our measurement; and also our encouragement. He comes not to condemn, but to inspire; not to criticize, but to teach. Sitting at the feet of the Master of Culture we say:

"O Lord and Master of us all
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

LELAND H. TRACY.

BISHOP'S LETTER.

SAN FRANCISCO—IN WAR TIME.

The trip on the Matsonia was most comfortable—the weather good, the water smooth, the service of all kinds excellent. Besides there were many friends on board with some of whom I had travelled before.

The sea voyage was just what Mr. Merrill and myself needed. He had been intending and endeavoring to make arrangements to travel on another steamer but we made up our minds to go together.

On reaching San Francisco, I at once sent a night telegram to my daughter, Mrs. Paul Withington, asking when we could meet in Colorado where we expected to stay with friends before starting for Honolulu, where she expected to remain while Dr. Withington was in France in the hospital service.

The answer was a letter in which she said that it was now uncertain when Dr. Withington would be called, and that a cousin in a suburb of London, who has a beautiful home, had asked her to come and stay with her as long as Dr. Withington was in France, and that she would like to go.

This led to a determination on the part of Mr. Merrill and myself to go to Bartlett Springs. There we thought we could enjoy ourselves by taking walks and rides in the mountains. Unfortunately we struck a very hot wave and the fifty miles of automobile stage at the end of the railroad, was such that both of us suffered very much. At one place where we stopped a thermometer on the side of a building under a wooden awning registered 120°, and when we reached Bartlett at the coolest place on the veranda, a large thermometer gave the temperature as exactly 100°.

Knowing California we supposed at this elevation of over 3000 feet it would be cool at night. But it did not get cool in the only room we could get and it was so hot all night we could not sleep. We both felt the heat so much that we made up our minds to return to San Francisco. This we did by a route equally as hot as the one by which we came, and at Williams in the Sacramento Valley, where we passed the night, the air as it came over the harvested wheat fields, was like that from an oven.

We reached San Francisco about noon and a doctor whom I called whose father I knew very well insisted on complete rest and quiet for several days. His advice was followed and in a short time we were taking long walks. We never have known such delightful weather in San Francisco. It is cool and clear with plenty of sunshine and no fog.

Most of the Rectors of Parishes are out of the city, as is also the Bishop. On Sunday we have been in the congregation at a number of the Churches, having determined not to preach while away. The large Churches have their small summer choirs, St. Luke's has four men and Trinity, when we were there, had five women, but in both cases the music was excellent. At St. Paul's on Sunday evening, after a brief service, the Rector answers questions relating to the Emmanuel movement. There was a good summer congregation at each of the above Churches, while at another which we attended very few were present.

Of course as usual one meets many Honolulu people around the hotels, especially the Stewart, the Clift and the St. Francis. We had the pleasure of dining at the Clift with the efficient assistant secretary of our Island Missionary

District, Mr. William Thompson, whom we had the pleasure of meeting several times.

Mrs. Archibald Young we saw frequently at the Stewart and she was kind enough to ask us to take an automobile ride, but we had to decline because of other engagements. Dr. Barnes we often met, and we understand he has joined one of the hospital units. With one such unit our three Priory girl nurses are connected, having volunteered at once. We told the girls that some twenty Hawaiian boys had enlisted in the Navy, many of whom the girls knew.

Two of the three were graduated some months ago and they have had all the work they could do since that time on private cases. These two, Miss Irene Davison and Miss Kilani Wilcox, are very glad to be at work. They have taken apartments in quiet places where they can keep their belongings and go to rest or to live between engagements. Both women have a companion nurse sharing the apartments. Miss Rose Cummings is still at St. Luke's, but she will have finished the three years' course on July 6. She has been eight months in the operating room, which is hard work, from 7:30 a. m. to 3 p. m., and in

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The staff of the hospital, especially the head surgeon, speaks of our girls in the highest terms.

As one goes over such a fine hospital as St. Luke's one can not but be impressed by the work which is done, the miracles of surgery and the treatment of diseases.

If doctors bring about the recovery of 99 persons and fail in one, our friends, the followers of Mrs. Eddy, point to the failure as if it were the rule. They, however, may fail in 99 cases and point to the one as if they brought about the recovery of all whom they treated. We are not aware what they could do on the battlefield with wounds, gangrene, tetanus, and so on, or how they look upon Red Cross work, but the warfront certainly needs skilled surgeons and physicians who meet successfully with the latest science the fearful diseases of which so many of the wounded used to die.

Everything in San Francisco tells one that this country is at war. Soldiers are everywhere. On the streets, in hotels and restaurants and places of amusement they are plentiful. We went out to the officers' training camp at the Presidio where we understand some 2800 young fellows are in training. They appear to be the pick of the Pacific Coast States. One from Oregon was a college man as was his companion, who came from the State of Washington. Fine young Americans both, and if war had not been declared they had determined to go over the line and enlist with the Canadian forces.

On Market street every fifty feet, I should think, posters are displayed on wooden arrangements like an inverted V which call on young men to enlist in some branch of the service. The posters are also in many windows. There are several recruiting stations, around which one always sees a number of young men talking to those in charge. "Enlist in the Marines—The first to fight," would seem to appeal to a military spirit which none of us knew existed, but it is a fact that many more have enlisted in

this branch of the service than those at the head had expected.

A regiment of field artillery has been enlisted in Oakland composed entirely of California young men, the "Grizzlies" they call themselves.

When the result of the draft was published there was no excitement and those whom we heard of as drafted are ready to go to the camp at Palo Alto, which is being built for them. The camp is to contain 35,000 men.

There is a British recruiting station on Market street and the British officers in charge attract attention due to their uniforms, which one may designate as "natty." They appeal to the British subjects here to enlist and "fight for liberty." We read one poster which called for 500 men to enlist in the "Famous Seaforth Highlanders."

There is none of the excitement and enthusiasm here such as we read of as existing in the Atlantic States. There are no girls in khaki going around and urging men to enlist. This may be because it has not been needed and besides there are so many here of foreign birth or extraction that it would not be wise.

When one reads the names of those drafted in this city he will be astonished to see the number of names which are evidently Italian, Polish, Greek, German, Slavonic and so on. There are also the names of many Chinese (born here) and some Japanese. If one should judge by the names those drafted would seem to constitute a "foreign legion."

While here we are trying to get teachers to fill certain vacancies in our schools and success appears to be ensured.

To one who knew the old San Francisco 35 years ago the city has lost much of that which made it what it was. But it is a better city, there are still many corner groceries where intoxicating drink is sold, but the old dives are gone, and Chinatown, with its abominations, has changed. And then the "Vice Squad" of the police force is getting rid of houses of assignation and other places of vice. The unjust thing about it seems to be that it is the women who are given sentences in jail while their

panderers get off, but it is said that this is being changed.

To return to the soldiers. Here the cadets from the Presidio are to be seen on the streets at all times with mothers, sisters, or with their girl friends.

The enlisted man is also seen with women. The fact is in a city like this in which there are all grades of social life a soldier can make friends and be invited into homes. One complaint of the soldiers in Honolulu is that there are no homes into which they are invited. They forget that people do not invite other men whom they do not know, whether carpenters, teamsters, clerks or professional men. If a man brings a letter of introduction, or is introduced by some reliable person, some attention is paid to them.

Now a soldier wants to be treated like other men. He abhors being patronized. He would at once regard with suspicion any attempt to force acquaintance. In a city such as this a soldier can pick up acquaintances. In Honolulu it is different because there are so few white people. He may chance to meet people of other races and be asked to their houses, but many of them before coming to Honolulu, have hardly ever seen people of another race except negroes. We have talked to many soldiers and the complaint has always been: "There is no home which I can enter." One of our workers, Mrs. Pascoe, in a quiet way has reached a good many young American soldiers and had them to tea and so on. If she only had a larger place she could do a larger work. Many of the men tell her that she is the only

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white woman here whom they know. We wish we had a house where she could receive her friends, the young soldiers, and where they knew they would find a woman friend.

Mr. Hoover, so we read, tells of the wonderful advance made in many States in stopping waste. In some cities the garbage has fallen off 32 per cent. That the American people have voluntarily done more in four months than the Germans did by law and regulation in a year, in the matter of increase of production and the decrease of excessive eating and of waste.

I do not think the wave of voluntary giving up of excessive use or of waste has struck San Francisco. It is time that the wicked waste of food at hotels and private houses is stopped. There is often left on plates to throw away, enough to feed another person. It was wise and right for the Matson people to print upon their menu cards words to the effect that to prevent waste smaller portions would be served and if additional was desired it could be asked for.

When one sees the portions served at some restaurants he can but think that it would be a good thing to print some such words on all menu cards. As it is, portions larger than the ordinary man can eat are served and good food wasted.

To give an example: We have found a small restaurant where they serve excellent steaks or "English Mutton Chops." Mr. Merrill orders a portion of "French fried" potatoes. We both eat all we need of these and then leave a third of what was brought on.

The war drags on and the food question is going to be a grave one; we should all join that company of two millions of people who have in the United States pledged themselves to economize on food, and avoid waste.

We expect to sail on the Maui August 23rd.

HENRY B. RESTARICK,
Bishop of Honolulu.

IN MEMORIAM

PETER K. KOJIMA.

In the sudden death of Peter K. Kojima on July 3rd at Uchigasadi Hospi-

tal, Tokyo, the Church loses a faithful soldier and servant and a promising leader. Presented by the Rev. P. T. Fukao and confirmed by our Bishop at St. Andrew's Cathedral, he was appointed Catechist to serve at Kula on Maui. A year later he was transferred to Paaulo to do Japanese work under the Rev. F. N. Cullen. After two years of excellent work there he desired to study for the ministry and with this end in view in 1915 he entered St. Paul's Theological School, Tokyo, under Bishop McKim.

Before coming to the Islands he had been a Naval Engineer and had been through the Russo-Japanese war. At the time of his death he was but thirty-one years of age and was about to be married to one of Bishop McKim's best Japanese Mission workers and was making arrangements to come to the Islands to work again under Bishop Restarick. In his death the hopes of the Bishop for his Japanese work receives another setback—humanly speaking—but in God's plan it may be that by his death even more than his earnest life, his Master will be glorified.

TRINITY HOUSE FOR YOUNG MEN.

"What has this house done, and what is it doing?" The Bishop has asked me this question. In reply I would say I have lived in my present house for nearly eight years. It is on School street, between Nuuanu and Fort. The house had only three bedrooms, and as it was not large enough for my mother-in-law, wife, five children and three young men, we built a new bedroom at the back of the house, the house-owner undertaking to pay half and I half. This was five years ago. These three young men were baptized at the early period of our Mission. For the necessity of their training and instruction I and my wife decided to have them near us, so that we could hold them and protect them from being tempted away from their faith. Two of these young men are not with us now. It will, I think, interest the people to be told what result I could

get by keeping them in my house. These three young men after many years with me decided to work under the banner of the cross and they are working now as catechists. One is working at St. Mary's and the second is still with me and working at Trinity Mission, and the third is working at Kusatsu in Japan. He is well known as the leper preacher. His name is Andrew K. Shyukusawa.

Kusatsu is at a hot spring, famous for skin diseases. This Kusatsu is divided into two parts, the upper part is for common diseases and the lower part is entirely for leprosy, and there are now more than three hundred afflicted persons there. For nearly thirteen years the Gospel has been preached in this part, but could not soften the sufferer's hearts, hardened by the incurable disease. This young man went into this leper colony about two years ago and saw the miserable and pitiful conditions both of the people and the place. In-

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spired and moved by the Holy Spirit he began to tell of the Love of Christ. By his tireless efforts, out of three hundred lepers, 76 have been baptized in the name of the Holy Trinity. The mouths, which once cursed God and man, are now praising the Love of our Heavenly Father, and the moral condition of the place has changed.

As soon as my wife and family went back to Tokio for the purpose of getting treatment for Mrs. Fukao's sickness, I decided to keep this house for young men who would like to live with me, believing that I could be in close touch with them and teach them the Christian life, and by living with me they could find a safer place from temptation.

Now fourteen boys are with me. Most of them had never heard the Gospel before they came to my house, their parents being non-Christian people. By observing the great change in the boys the parents began to recognize the good influence of a Christian home upon them. One of the parents on a plantation was an earnest adherent to the old faith and did not allow his children to go to Church, and when he had to send his boys to Honolulu to study he intended to send them to the boarding school of his faith, but one of the boys at my house being the boy's friend induced him to come to my house. After some months passed, to my great surprise the father allowed his boys to become Christians, and he himself is now one of the strong Church helpers in the plantation where once he had been known as an earnest Buddhist.

A young man, about 21 years old, one day came to my house to see his friend; and after a week the same young man came again and asked me whether he could be one of our boarders, to which I gave him a satisfactory answer. Before he came to my house he was in the Buddhist boarding school in town and he was attending the Normal School. He was one of the graduates of the High School and in the senior class in the Normal School when he came to my house. He was born in this country and he had never been in the Church before, rather he had the religious bias against our faith.

After a few months with us he got quite interested in Church and after full preparation he has received Holy baptism and also the laying on of hands from our Bishop. He is now teaching in the public school as an earnest Christian teacher. He once wrote me as follows:

"I thank you for your kind advice contained in your letter. Really every night when I go to bed I pray to God and I thank Him for all He has done

toward me during the day and ask Him that if I have done any wrong to be forgiven and also ask Him that He may help me to be a better and more useful man."

We could easily think what happy children they should be to have such a sincere Christian as their teacher.

Seeing and hearing what my house has done for the boys who were and are inmates I have received many letters asking me whether I could receive more, to which, to my great regret, I am obliged to say "No," on account of no room. I myself have only one room, which is used as a bedroom, receiving room and study room. I feel it a great pity that I cannot accommodate them in my house. Those boys in my house pay \$7.00 a month, and that is all their parents can afford. It hardly pays for food, as the things are now very high. I have to pay the rent, \$30.00 a month, and running expenses besides. Our Bishop helps me \$10.00 for the rent and to make up the balance I must use one-quarter of my small salary.

Unless I can procure another house near my present one or a larger house, I have to let them go. It pains me very much and I feel very much ashamed to let the boys go when a few small monthly pledges on the part of the people would keep them under Christian influence.

P. T. FUKAO.

THE REV. DR. MIKELL ACCEPTS HIS ELECTION.

The Rev. Dr. Harry J. Mikell, rector of Christ church, Nashville, Tennessee, has sent a letter to the notification committee announcing the acceptance of this election to be bishop of the diocese of Atlanta.

The new Bishop is a graduate of the University of the South, having received from that institution the degree of M.A., B.D. and D.D. He is a native of Charleston, South Carolina.

It is probable that Dr. Mikell will be consecrated on Saturday, September 29,

that being St. Michael and All Angels' Day. The whole diocese is delighted to know that Dr. Mikell is coming to be bishop and he will receive a warm welcome.

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DR. MANN ELECTED A BISHOP.

The second special Council called to elect a bishop in succession to the late Bishop Walker of Western New York met in Rochester on Thursday, July 5. The Rev. Dr. Alexander Mann, rector of Trinity church, Boston, was elected. At the previous Council held in June, the Rev. Dr. Manning, rector of Trinity parish, New York city, was elected but subsequently declined.

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ONE DAY'S INCOME.

Receipts on the One Day's Income Plan to the middle of July were over \$66,000, an amount well in advance of a year ago. Gifts have come from officers on battleships "somewhere in Atlantic waters," from officers in the regular army; from men in the officers' training camps; from non-commissioned officers and privates called to the colors with the National Guard. Two gifts have come from a Red Cross nurse on duty in France. All these enter their protest against any diminution in the offerings of our people for the Church's Mission, particularly in these trying days.

—Living Church.

◆◆◆◆◆

"NO."

There is a great power in the little word "No" when it is spoken resolutely and courageously. It has often been like a giant rock by the sea, as it has met and hurled back the mighty waves of temptation. Whatsoever is wrong, we must meet with a firm, strong "NO"; but whatever is right, we should welcome into our life with a hearty, cheerful "Yes."—Living Church.

<h1>Sachs'</h1>	<p>VISIT</p> <h2>NEW STORE ON HOTEL STREET</h2> <p>Honolulu's Up-to-Date Department Store</p> <p>Honolulu, T. H.</p>	<h1>Sachs'</h1>
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WOMAN'S AUXILIARY.

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 Second Vice-President: Mrs. R. R. Raymond, 1562 Nuuanu Ave.
 Recording Secretary: Mrs. B. B. Steven, 1270 Matlock Avenue.
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 Directress Altar Department: Mrs. H. B. Restarick, Emma Square.
 Little Helpers Secretary: Mrs. L. F. Folsom, Emma Square.

The following letter from Dr. Fullerton, physician in charge of St. Elizabeth's Hospital, Shanghai, will be read with much pleasure by all who contributed to the large box sent to Shanghai in May:

"2 Avenue Road, Shanghai,
 July 6, 1917.

"My dear Mrs. Restarick:

I am writing in behalf of our hospital staff to thank you and the Honolulu Auxiliary for the very generous gift which you sent our hospital. We have had various boxes sent us since I have been in China—but never before have we had one that fitted our needs so exactly. Everything in it was something that we actually stood in need of. This year on account of war prices and poor gold exchange, we have had to be very economical in running the hospital, and have not been able to spend what we usually do in replenishing ward supplies. The day the box arrived we actually had no clean sheets in reserve in the linen room—and that in a hospital of seventy-five beds is quite a serious condition.

"The towels too were very much needed. We thought we would have to buy whether we could afford it or not, so we were overjoyed when your box was opened and we saw that fine supply. Surgical dressings and bandages are always welcome as well as the clothing.

"Please tell all the Auxiliary members who so kindly contributed to the box, that their gifts have gone into immediate use and have helped us out enormously in caring for our constantly increasing number of patients. Bishop Graves showed me your letter in which you asked whether money would be more acceptable than supplies. Ordinarily we say we prefer money because so many people at home do not know what to send—but when a box like yours arrives, we are much more delighted with it than we would have been with a cheque because everything was available for use.

"Thanking you again for your help, I am,

Very sincerely yours,

ELLEN C. FULLERTON."

The first invitation of its sort in the Missionary District of Shanghai is most interesting and encouraging. It reads as follows:

The Staff of
 St. Elizabeth's Hospital and the
 Senior Class

request the honor of your presence at the first Commencement Service of The Training School for Nurses Tuesday, June twelfth, at four o'clock St. Peter's Church, Shanghai

BISHOP ROWE ASKS FOR HELP.

TELEGRAM FROM BISHOP ROWE ASKS FOR \$7,500 AT ONCE.

In a telegram from Fort Yukon, Alaska, dated July 5, Bishop Rowe and Dr. John W. Wood ask for an immediate gift of \$7,500 to meet a critical situation there. The telegram reads as follows:

"Will the readers of the New York Churchman help meet critical situation? Arrival Fort Yukon find it necessary tear down mission residence because Yukon has washed away over one hundred feet river bank in last year. Frailty of old building made moving impracticable. Dr. Burke and family, Archdeacon Stuck and nurses all crowded into temporary quarters in Indian hospital. New residence imperative. We rely on Alaska's loyal friends. Modest house will cost seventy-five hundred dollars. Everything desperately expensive in this northern land. Gifts of any amount will help. Please send quickly to Board Missions marked 'Special Fort Yukon Residence.'"

EPIPHANY WOMAN'S AUXILIARY.

The Epiphany Woman's Auxiliary (Kaimuki) has kept on with its meetings through the summer, and work for Diocesan Missions has been done by making a dozen pillow cases for the Cluett House, Emma Square. A goodly number of the Auxiliary made a special date to present the gift and on Monday the 9th of July, went to the Cluett House and saw for themselves the need of the suggested improvements to be made for the future comfort of the home. The running of the house was a revelation to most of the visitors, who were unaware of its existence and the visit has greatly stimulated their interest.

WORD FROM THE FIRST LINE TRENCHES.

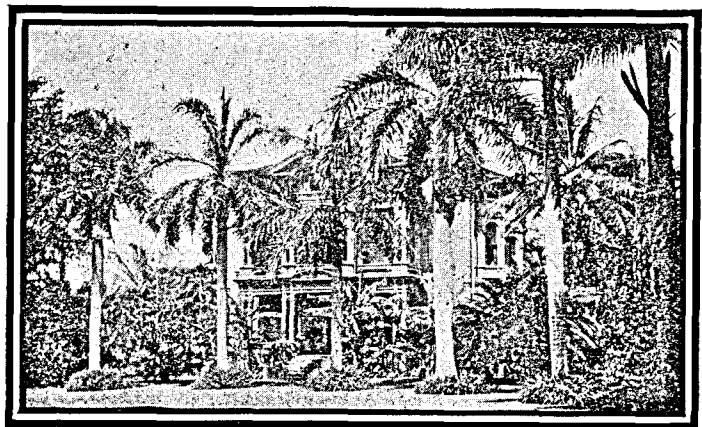
"Doing clinic dressings day after day when all but the ends of their own hands are bandaged; and creeping around on feet all bandaged too." (See Miss Dexter's letter on page 560 of Spirit of Missions.)

Can we not see the trench-weary fellows, themselves wounded, creeping about ministering to their less fortunate comrades? But no! the scene is not in slaughter-sodden Europe. Those crippled workers are our neglected first-line soldiers—working for "the healing of

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the nations" in the Church General Hospital, Wuchang, China. Approximately \$51,000.00 more means a healthier place to work. Have you done your bit? In gifts and pledges the fund has reached \$109,000.00.

We wish every Auxiliary woman could read the illustrated article about this hospital by Grace Hutchins on page 551 of the August number of the Spirit of Missions.

The Central Committee of Women's Church Work, England, of which Mrs. Davidson, the wife of the Archbishop of Canterbury, is president, sends to representatives of this committee in America this greeting which is dated from Bishopsbourne, Chiswick, London West, June, 1917:

"Dear friends, it is with heartfelt joy and sympathy that we have heard of America's entry into the War. Joy that you stand side by side with us in this great world-struggle for the rights and liberties of nations, and sympathy because you will be called upon to enter into the fellowship of suffering and sacrifice. This very suffering has united us at home in closer fellowship than we have perhaps known and in that fellowship you now have part. May this time of strife and pain and horror, testing us with its discipline, stablish in us a faith rooted more and more deeply in the things which cannot be shaken. Such quietness and confidence, expressed by prayer and service, are the offerings which women may make in a country at war, and its value is beyond words. For you and for us the task is one, the end is one: one also is the faith and hope in which we stand together."

This gracious, beautiful letter comes at a time when each word will be felt. Mrs. Davidson, who writes on behalf of her committee, will be remembered as addressing the Auxiliary at the Triennial in Boston when she voiced her appreciation of our organization and progress.

Note:—Miss von Holt is the corresponding secretary of this Central Committee of Woman's Church Work for Honolulu, appointed by the Bishop at the request of Mrs. Montgomery, the honorary secretary. Mrs. Montgomery is the wife of Bp. Montgomery, secretary of the S. P. G. in London. She has just written to Miss von Holt asking what Hawaii is doing for the war, and the answer, when compiled, will make interesting reading.

MEMORIALS AND GIFTS.

Mrs. Guthrie, wife of the late ambassador to Japan, has given \$3500 to St. Luke's International Hospital in Tokyo, to endow a special room in memory of her husband.



There are forty thousand Buddhist priests in Burma, but only one thousand missionaries and other Christian workers.—S. R. Vinton.



The Woman's Guild of Epiphany Mission held its regular monthly meeting with Miss von Holt at Waikiki beach on Monday, August 6th, 1917. A goodly number was present and intense interest was shown in the coming Rummage Sale, which will take place at the residence of Mrs. Silva, 3416 Waialae road, beginning the week of August 13th. A committee of ladies will be on hand to assist in selling whatever goods are sent in three days of each week until such time as a larger sale can be held later. Gifts for this event are earnestly requested and will be gratefully received.

Another sale to be held in September and to be known as a "Specialty Sale" consisting of useful kitchen articles, aprons, towels, holders, etc., also jams, jellies, pickles and cakes. Donations may be sent later or telephone your desire to do so to Mrs. Eteson, telephone No. 7378, or to Mrs. Folsom, telephone No. 5570.

On motion it was decided to pay fifty (50) dollars from the Guild treasury on the debt of the Church. It is one of the principal objects of the Guild to reduce this debt as soon as possible, and gifts toward this object will be most acceptable. Friends of the Mission will please remember.

L. F. F.

CATHEDRAL REGISTER.

BAPTISMS.

July 15—Vera Henshaw, by Canon Ault

MARRIAGES.

July 13—Frank Kalina, Laura Buchanan, by the Rev. L. Kroll

" 14—William Wallace Herndon, Madge Chapman, by the Rev. L. Kroll

" 27—Fritz Eckart, Virginia Correa, by Canon Ault.

BURIALS.

July 3—Katherine Lewers Paris, age 19, by Canon Ault.

" 8—John Aimoku Dominis, age 34, by Canon Ault.

General Offerings\$393.40
Hawaiian Congregation 68.45

Communion Alms 23.50
Specials 3.75

Total\$489.10

Number of Communion made during the month of July..... 281

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CHURCH SCHOOLS.

UNDER THE SUPERVISION OF THE BISHOP.

St. Andrew's Priory School (for Girls)—A boarding and day school, adjoining the Cathedral grounds, Honolulu. Miss Jessie Maddison, principal.

Iolani School (for Boys and Men)—A boarding and day school, adjoining the Cathedral grounds, Honolulu. Thurston Hinckley, principal.

St. Peter's School—A day school for Orientals, Honolulu. Mrs. J. Pascoe, principal.

St. Elizabeth's Schools—Day school for Chinese girls; night school for boys and men, Honolulu. Rev. F. W. Merrill, superintendent.

St. Mary's Schools—Day, night and Chinese, Honolulu. Miss H. Van Deerlin, superintendent.

Trinity Mission School—Day and night school for Japanese, Honolulu. Rev. P. T. Fukao, superintendent.

St. Paul's School (for Chinese)—Kohala, Hawaii.

St. John's School (for Chinese)—Kula, Maui. The Rev. Shim Yin Chin.

Holy Innocents' School—Lahaina, Maui. Rev. F. N. Cockcroft, superintendent.

St. Mark's—Kapahulu, Oahu. Mrs. C. C. Black, principal.

Holy Apostles (Japanese)—Night school. The Rev. Paul Tajima, principal.

St. Luke's (Korean)—Day school for Korean children; night school for boys and men, Honolulu. Rev. John Pakh, principal.

LIFE OF THE GIRLS IN ST. ANDREW'S PRIORY.

The Priory, as it is known to all who are in any way familiar with the character of the school, is more than an educational institution. It is a school, but since the day of its foundation the desire of those in authority has been to train the girls in the art of making themselves cheerful and willing helpers in the home as well as to give them a common school education. Many of the girls come to us when they are mere children and remain until they are graduated. For these the Priory is in truth home, and it is the constant effort of teachers and older girls to make the home atmosphere so much a part of the discipline that even those girls who stay with us only a comparatively short time, in later years look back upon the Priory more as a former home than as a school.

Much is done through the year for the whole Priory family in the line of entertainment. Our first break in the routine after the beginning of school in September is the frolic that probably furnishes the girls more real joy in preparation than any other thing during the entire year. The affair they call their Hallowe'en fancy dress ball, and it is attended by a very motley but a perfectly congenial host. Here one may find any sort of a character from the grave minister in his somber garments with his sedate little lady at his side to the clown and his holiday sweetheart, both arrayed in gorgeous apparel. Many original ideas are carried out in these costumes and they are all designed by the girls themselves. They also plan and put up their own decorations, and



Upper—Lucy Seong, Mable May, Lily Kahoa. Lower—Eda Thoene, Doris Mossman, Frieda Kuhlman.

arrange their program. Of course, there are what may be called the chief designer and the first assistant, but they have many able followers who add much to the success of the Hallowe'en ball. The Thanksgiving dinner, over which the Bishop presides, takes place early enough in the evening for even the tiny tots to be up and enjoying the feast. When the dessert is brought in we depart somewhat from the manner of a formal dinner and mirth and jest are

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JORDAN'S

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much in evidence. Most of the girls are in the school at this time as there is only the week-end holiday. Another few weeks of school pass by and Christmas is upon us. This is a two weeks' vacation when so many of the girls go to their homes, but enough are with us to keep the spirit of the season glowing. We pass with mere mention the dinner. We have it, and it is by no means an inconspicuous part of the day's splendor, but it is forgotten in the gaiety of the entertainment which immediately follows it. All repair to Queen Emma Hall, and here is a surprise for the girls, for this is the one function of the year where the preparations are made by the faculty with the aid of only one or two older girls. The last of the four principal annual events is the Ascension day picnic at the beach. On this occasion the girls have the privilege of making up little parties and serving a lunch of their own choosing. The little groups dotted here and there over the lawn enjoying their own meal are interesting, but much more so is the continuous exchange of delicacies that goes on between groups. For the happy Ascension day of 1917 the girls wish to thank Mr. W. R. Castle, who so kindly gave us the use of his beach home grounds. Many minor entertainments, such as parties and outings, take place from time to time. Then, too, the Friday evening illustrated lectures in Davies Memorial Hall, arranged for by the Bishop, are a great pleasure and give the girls much instruction as well.

It is the aim of the Priory to sustain an interest in sports and outdoor amusements. Chief among the sports is basketball, and the school is justly proud of the team work exhibited by the champion six in the games of the last year.

During the coming season more attention will be given to tennis and we hope to have much good-natured rivalry between tennis and basketball enthusiasts. A tennis tournament is a feature we hope to introduce if possible.

While the Priory is in a way unique in its attitude toward home training, it is preëminently a school, and painstaking effort is expected of every student who is promoted. School hours are the same as those of the public schools and the number of weeks is the same. All grades are provided for, from the primary to the high school senior year. Last year both classroom and boarding departments were taxed to their capacity. The bungalow schoolroom for the primary grades relieved the congestion in the former. But places in the dining-room were at a premium throughout the

year. We are at the threshold of another year—on September tenth the Priory will once more be faced with the problem of providing for its applicants. Even now, unless changes occur, no boarding space is available. We wish we could take all who come to us, but we cannot stretch our walls. Our registration last year was an average of one hundred and ninety and with the present equipment and corps of teachers is as many as we can take, and provide for them the personal supervision which the Priory has always considered of paramount importance in the training of the young.



IOLANI SCHOOL.

During the past year the average enrollment of Iolani was about one hundred and seventy pupils, thirty-five of whom were boarders and the rest day pupils. This is nearly its full capacity, although a few more boarders could be accommodated.

The outlook for the coming year is good, especially for the boarding department, which is by far the most important part of the work. With a new staff of men teachers expected soon from the Coast, it is hoped that the social side of school life will receive more attention than in the past. One of the great advantages of the small boarding school is the great influence that an earnest teacher may have on the individual boy. When schools are large they must be governed more by the system and the individual boy receives less personal attention.

It has often been said that Iolani is an Oriental school. If by this is meant that a large per cent of the day pupils and boarders are of Oriental parents then this is true. To those of us whose privilege it is to do our small part for the betterment of the Master's Work, the term, we feel is not applicable. A school whose object is to train the youth to become Christian citizens is an American school and the boys who attend it

are American too, both by right of birth and by loyalty. The idea of setting aside one dormitory for the Chinese, one for the white and Hawaiian boys, etc., is a thing of the past. We of Iolani draw no racial lines for we are all Americans; "one country, one language, one flag." To consider that the paramount aim in conducting a boarding school is to teach English, a set curriculum, courtesy and politeness and a few other fads or things would be discouraging business. Any great work is worthy of a high ideal, ours is the highest, Christian citizenship.

What constitutes a successful school? The visible signs of wealth as shown in splendid buildings and costly equipment? As the salvation of a nation depends on the loyalty of its people so must a school receive its inspiration from the earnest and faithful work of its pupils.

We have this earnestness and faithfulness here at Iolani. Our equipment is poor and our buildings are poorer, but still September will see them back with us again. The greatest teacher of all, the Master Himself, is showing us the way and the day will come when our longings shall be realized and we shall have all that we want that we may better carry on the work founded in His Name.

A good example of the loyalty of our boys is shown in the following paragraph from a letter received a short time ago from an eighth grade graduate:

"In Monday's Chinese newspaper (The Liberty News) I wrote a long descriptive news about the Iolani School graduation exercises. It was not because I was one of the graduates, but my idea was to boost for Iolani School so that there would be more students next year. I do not know why the two haole newspapers have not a single word about it."

It is strange that such a stupendous event as the graduating of four seniors and sixteen eighth grade boys should be passed by without a single word from the two haole newspapers,

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isn't it? But wait until we get out into the world, the haole newspapers will know us then and it won't be in the Police Notes either.

The work at Iolani is encouraging, although for reasons of necessity the progress is not as great as we would wish owing to lack of room for expansion and better equipment. But we are not discouraged for the problems of the past have worked themselves out and so will those of the future.

Do you know of any good, cheap boarding houses here in the city where a boy starting out to work on say, twenty-five dollars a month, can live and be free from the temptations that the word "cheap" suggests? They are not easily found, at least for self-respecting boys who are looking for them.

This is one of Iolani's problems of the future. We cannot turn boys out from the school when they begin their life's work without giving them a helping hand. They cannot live in the dormitories for it interferes with the routine of the school. The problem is solved for the coming year, but sometime it is hoped more attention can be given to this branch of our work.

We believe that Iolani has a splendid future if we remain true to our ideals. Let the Church with its uplifting influences give us the strength to work on and our boys with their loyalty and earnestness will make the success of Iolani possible.

THURSTON R. HINCKLEY.
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A COMMERCIAL COURSE.

FOR THE TRAINING OF YOUNG AMERICANS AND ORIENTALS FOR BUSINESS LIFE IN HONOLULU.

One of the marvels of the age is the rapidity with which the Orient is acquiring the arts and sciences of the Occident and adding them to their own. It is this quickness to grasp the principles of a subject which makes it a real joy to teach the rising generation of mixed races in Honolulu. The boys and girls are eager to make themselves fit for practical business life, they are good thinkers, and the thoroughly educated Hawaiian is the equal of any race on the globe.

When I came to Honolulu a year ago to teach the subjects in a commercial course at Iolani School and St. Andrew's Priory, I indeed found the fields white unto harvest. During the first week, fifteen girls and ten boys were enrolled in bookkeeping, commercial arithmetic, shorthand and typewriting, while ten more boys in American history, who were also under my instruction, will be

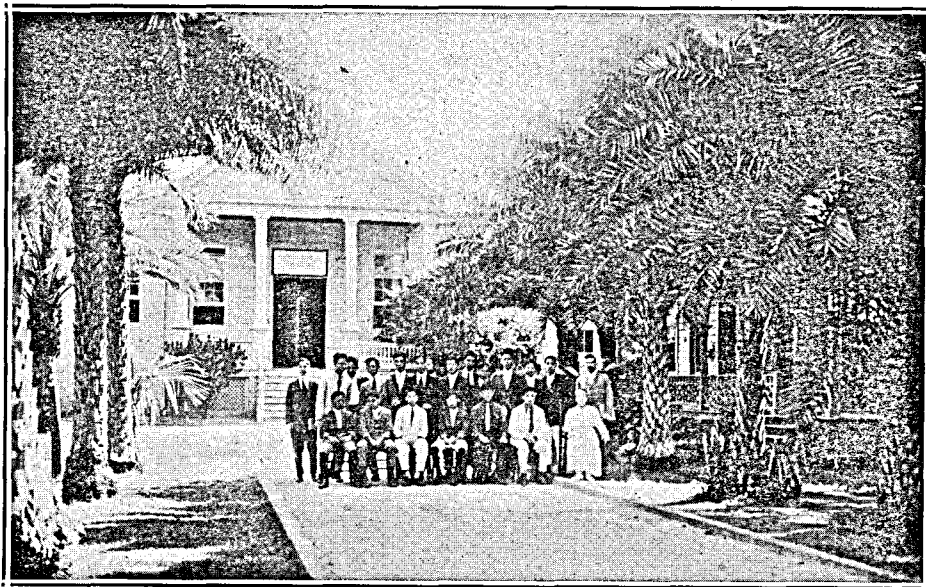
ready this year to take up industrial geography and the other subjects of a commercial course.

The well-equipped Priory building already had a small room assigned for the business course, where four typewriters and a cupboard with half a dozen shelves for books had filled the needs of the half dozen pupils who had previously elected these studies. But soon after the opening session of 1916, with fifteen girls using four typewriters and receiving shorthand dictation, while seven of them also took Sadler & Rowe's system of business bookkeeping, which involves a complete set of large-sized ledgers, journals, cash books, bill heads, bank books, etc., etc., for each student, it can readily be seen that a room 6x8 was utterly inadequate for these classes.

As 190 girls attend the Priory, and every grade is taught from kindergarten to High School senior, besides domestic science, sewing and music, the capacity of the building is taxed to its utmost and no other class-room was available. Therefore, we overflowed into the library and the dining-room, but neither of these rooms are furnished with blackboards and there are no desks for the girls to keep their books in, consequently we worked under a considerable disadvantage the entire year. Notwithstanding this, a class of twelve completed the course in typewriting and exhibited for closing day excellent specimens of legal papers, specifications, business correspondence and poetical and prose selections, a knowledge of all of which is essential to the well-trained typist. It is a mistake to think that bills and letters and legal forms are the only practical requisites, because the successful stenog-

rapher and typist may become a journalist herself, or secretary to a professional man, and she should know how to cast her notes into proper forms of verse or prose as well as the ordinary forms of business.

No one more than a stenographer requires an all-round knowledge of life and affairs, for it is one of the mysteries of phonography that the *sound* which is taken down in a hook or a crook, must be transcribed into correct English and it is the stenographer's own mind which must furnish this capacity. Thus, shorthand is not an exact science like mathematics. The *form* may be perfectly correct while the interpretation into long-hand may be full of errors. The training of the eye, ear and hand, together



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With the coming class of 1918 equaling or exceeding that of the past year, it is difficult to see how the present equipment at the Priory for this course will be at all adequate. A bungalow school-room for these students, where their books and papers could be left securely, would be a great boon.

At Iolani School the same conditions existed, compelling the boys to carry heavy books back and forth from their homes; yet a creditable exhibit of the work for the year was made at closing time.

But here we have a bright outlook for the coming year. Through the energy of the principal, Mr. Thurston R. Hinckley, a genuine "School of Practical Arts" is well underway as an addition to the Cathedral schools, which are under the watchful care of the Dean, who is the Right Reverend Henry Bond Restarick, Bishop of Honolulu. Without the Bishop's sagacious management, these schools would never have attained their present great efficiency under a corps of more than twenty capable teachers.

This summer, Mr. Hinckley has inspired the boys who remained at the school during vacation, and they have remodeled in a most tasteful manner a building close to the main school, yet far enough away to prevent annoyance from busy writing machines. With a liberal equipment of blackboards, desks and typewriters, it is a most attractive classroom, while the shade of a large monkey-pod tree makes it one of the coolest spots on the campus.

A complete course is offered in all the studies necessary to business success, including English, spelling, penmanship, industrial geography, commercial arithmetic, bookkeeping, shorthand and typewriting. As soon as a class of sufficient numbers will warrant it, commercial law and other subjects will be added to the course.

Teachers at Iolani and the Priory have the great satisfaction of knowing that their labors are rewarded in the turning out of an excellent type of real American manhood and womanhood, which will stand for efficiency, honesty and all the characteristics of true Christian culture, which daily attendance at the Cathedral and the instruction of earnest Churchmen and Churchwomen personally selected by the Bishop, cannot fail to produce.

CAROLYN GRAHAM DICKERMAN.
August, 1917.

ST. MARK'S, KAPAHULU.

This school will open September 10, with Mrs. Black and Miss Richardson in charge. Any donations of unused school text books, or books suitable for a school library will be gratefully received. The district around St. Mark's is growing, numerous new families having moved in during the summer, which portends to increase attendance. The grades taught are from the beginners to and including grade V. Three girls, two of whom have been at St. Mark's since its beginning, expect to enroll at St. Andrew's Priory during the coming term, having finished with credit what St. Mark's has had to offer them.

LAHAINA.

Holy Innocents' school begins its classes early in September, and aims to follow the course of study set forth for the public schools of the Territory.

We feel that our day school work in Lahaina is important because not only secular instruction is imparted but religious as well, the session each day being opened with a shortened form of morning prayer which is held in the Church.

An effort is thus made to instruct the children in the Christian year and to help them in devoutly taking part in the services of the Church and with a reasonable amount of intelligence.

One of the things which makes our day school worth while is the fact that it is almost identical in its make up with the Sunday school; and although we have not enough teachers for either of the schools, yet we cannot help but feel that this work among the children, doing it as best we can, will have a far-reaching usefulness.

ST. LUKE'S KOREAN SCHOOL.

The Rev. John Pakh and Mrs. E. C. Perry have been carrying on a summer

school for the Korean children, assisted by Mrs. Lyu and Mr. Kwon. This was not at first their intention, as all felt that they needed a vacation, but when the older children were employed in the pineapple factories and the little ones were left to roam the streets, it was felt necessary to open the school.

The Rev. Mr. Pakh has taken charge of the older children and Mrs. Perry of the younger children. The course of study is very much simpler than that of the regular school year, because young minds need a little relaxation before starting on the new term. Mrs. Perry interests the children with games, songs, sewing classes, story telling and other pleasant pastimes.

TRINITY MISSION.

Trinity Mission is also carrying on a summer school, both day and night. Both schools are well attended and are presided over by capable and efficient teachers.

ST. MARY'S MISSION.

The new chapel at St. Mary's is completed and the first service, the celebration of the Holy Communion, was held Sunday morning, July 15th, at seven o'clock. Four choir stalls, a lectern, credence shelf, chair and additional pews have been given through the Woman's Auxiliary. A processional cross has been given by St. Mary's Girls' Guild and a handsome pair of brass candlesticks have been donated by a friend.

The day school, which will re-open September 10th, numbers one hundred

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and fifty boys and girls and three teachers. Seventy children are in the kindergarten conducted by Miss Clara Savage. With the addition of the school room, now no longer required to be used as a chapel, another class could be added if a fourth teacher could be provided. The sewing class under Miss Chung has been continued through the summer and has been well attended by the little girls who are eager to learn to make their own clothing. The night school also has gone on through the vacation with a change of teachers.

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PERSONALS.

Miss Mabel Wilcox, Kauai's first native daughter to start for the front, left on the last Wilhelmina bound for France with the Red Cross forces of the country. Miss Wilcox is a trained nurse of the best education and experience. She was graduated from Johns Hopkins university and is going to the front with members of her class. When she returned to the islands she went to work at her old home serving as district nurse for the island of Kauai. She has been of the greatest community value in this work. But when the call for France came and she heard of her classmates going forward, she could not resist. Miss Wilcox is the daughter of Mr. and Mrs. S. W. Wilcox. The esteem in which she is held on Kauai is best expressed by one prominent citizen in the comment, "She's a brick."

Sister Deborah Ruth of the Community of the Transfiguration, Glendale, Ohio, was a welcome guest at the Bishop's House while the Shinyo Maru was in port on August 3rd. She goes to join the Sisters in the District of Anking, who have established a Girls' School at Wuhu, China. Sister Deborah is another appointee of the Board under the United Offering.

Mr. Arthur Bixby, a faithful member of the Cathedral choir and loyal Churchman, left on July 31st, to join his home regiment of the National Guard in Los Angeles. He will be greatly missed, but his name will be engrossed on the Honor Roll to be hung in the Vestibule of the Cathedral and the congregation will follow him to the Front with their prayers and benedictions.

We are proud to record the fact that Miss Maud Ballentyne has heard the "Nightingale Call for Nurses" and left on the steamer last week for St. Luke's Hospital, San Francisco, where she will enlist for training. Every such young woman releases a trained nurse for Red

Cross work at the Front. May many more volunteer in this time of need.

The Cathedral choir is glad to enroll Mr. Geo. Chambers of Company K, Fort Shafter, among its members—and takes this opportunity of asking other talented khaki clad boys to help us recruit our choir to full strength.

We shall miss the genial face of Watson Ballentyne at the cashier's window at the First National Bank, but he has obeyed the voice that has called him to serve his country and his fellowmen, consequently we must look upon it as a promotion. He left on the Maui on August 7th, to join the Canadian forces at Vancouver. All honor to the parents who are giving up their only child and may God reward them for so great a sacrifice.

The many friends of Capt. and Mrs. Jesse A. Tiffany will be glad to hear of their happiness in the arrival of their little son, Willard Davis, on July 2nd, at Zamboanga. Capt. and Mrs. Tiffany are booked on the Persia Maru, which sails from Manila September 22nd, and is expected in Honolulu October 16th. They are on their way to the States where the Captain waits further orders. Mrs. Tiffany was Miss Susie Davis and was well known in the Church here.

Rev. Canon John Usborne, rector of St. Clement's Church, Makiki, and family have left Punahou and are now settled permanently at "The Cliffs," Diamond Head. The Canon has never fully recovered his health since his serious illness of a few months ago. It is thought that sea air and a complete change of surroundings will be beneficial to him.

Roland S. Morris, recently nominated as American Ambassador to Japan to succeed the late Geo. W. Guthrie, is a prominent lawyer of Philadelphia and a leading Churchman. It is hoped that Church people here will have the privilege of meeting him as he passes through Honolulu en route to his new post.

Mrs. J. Charles Villiers, wife of the rector of the Church of the Good Shepherd, Wailuku, Maui, is in bed at her home with a broken nose, the result of a fall occasioned by some careless person who threw a mango peel on the sidewalk. Mrs. Villiers stepped on the peel and fell with such violence that for a time it was feared she had fractured her skull, but she is now pronounced out of danger.

It will be welcome news to hear that Miss May Forbes, representative of the S. P. G., who charmed her many listeners when she addressed them in Honolulu on the Pilgrimage of Prayer, writes that she will return from Japan in December and make a visit here of three weeks, remaining over the Christmas season.

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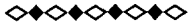
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out loud while others are singing it—nobody will mind. At the Chinese Church if we can't sing in Chinese, then let us sing in English—nobody will mind in the least. It is *our* service; don't let anyone rob us of our share in it.

—Contributed.



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Over five thousand pocket New Testaments have been given by the Massachusetts Bible Society to men called to military service. It has 10,000 now in preparation. Each Testament contains a separate leaf and in future editions there will be four pages inserted, which will contain appropriate references to passages of Scripture, such as the Lord's Prayer, the Sermon on the Mount, the Beatitudes, the Golden Rule, etc. Several references are to verses with especial significance to soldiers, and there

is a brief prayer by Bishop Lawrence. Moreover, blank spaces are provided for the owner's name and the donor's name. One lady has given a hundred copies and several Sunday schools have sent money to pay for giving the Testaments. The Bible Society has also found a use for all its copies of the Bible in the German language, sending to the German sailors interned on one of the islands in Boston harbor. This society's income for the year ending February 28, 1917, was \$52,252.70.

The recording secretary, since 1893, has been the Rev. F. B. Allen, a priest of the Church. From March 1, 1916, to March 1, 1917, the society gave away 21,581 Bibles, Testaments, and portions of Scriptures, costing \$1,758.24, and its gratuitous distributions were printed in twenty-four languages. It sold 343,612 Bibles or parts thereof, so that its total circulation of the Scriptures for the year amounted to 365,193. Fourteen colporteurs were employed and their services was faithful and effective, with visits to over one hundred cities and towns in the state and 55,412 calls.—*Living Church.*

SPECIAL MEETING OF THE HOUSE OF BISHOPS.

The Presiding Bishop has sent out preliminary notice of a proposed meeting of the House of Bishops in St. James' Church, Chicago, on October 17th. The meeting, for which a quorum is being sought, is called:

"To choose a bishop for the vacant missionary district of Salina.

"To consider, and, if deemed desirable, to act upon, the providing of a suffragan bishop for the missionary district of South Dakota and to choose said suffragan.

"To consider, and, if deemed desirable, to act upon, the establishment of a missionary district in Central America (inclusive of the Panama Canal Zone) and to choose a bishop for the same.

"To transact such other business as may properly come before it."—*Living Church.*



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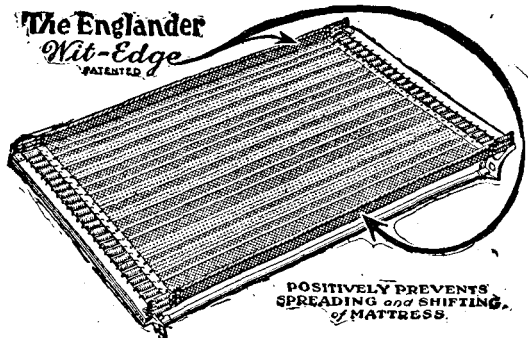
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